

A
S E R M O N

Preach'd at

Palgrave in Suffolk,

On THURSDAY, *March 29. 1711.*

A T T H E

First Meeting of the Gentlemen
and Clergy, for Encouraging the
Charity-School lately set up there.

By *J. B R T A R S*, M. A.
Rector of *Billingsford* in *Norfolk*; and Chaplain
to the Right Reverend Father in GOD,
CHARLES Lord Bishop of *NORWICH*.

*Publish'd at the Request of the Trustees, and Others
that heard it.*

L O N D O N:

Printed for *D. Midwinter*, at the *Three Crowns* in
St. Paul's Church-Yard. 1711.



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M O U N T I N G **i**
Yours humble servant
John Tillotson
Archbishop of York
1691
To the Right Reverend Father in God,

CHARLES

Lord Bishop of *Normich.*

My LORD,

I Humbly presume to dedicate the following plain 'Discourse' to Your Lordship for its Subject's sake; which gives it a sort of a Title to Your Patronage; as that kind of Charity which it recommends has been promoted by Your Lordship in several Places, and particularly in that City which is under Your Care.

And as nothing but the Desire of seeing this Good Work go on in other Parts of Your Diocese, joyn'd with the Candor

ii *DEDICATION.*

of Your Temper, cou'd induce Your Lordship to Approve of this Discourse, and to think that it might be somewhat serviceable to the End for which it was preach'd ; so I could not but look upon my self as oblig'd to take the first Opportunity of making a Publick Acknowledgment of this, and all other Expressions of Your Lordship's Favour to me.

I beg leave to lay before Your Lordship the following Account of the Charity-School lately set up at *Palgrave* ; which if it does not provoke others to Emulation, will not fail to obtain Your Lordship's Prayers for its Success.

The present Minister of *Palgrave* finding at his coming thither, many poor Children wholly destitute of any Education, gave a Gift for founding a Charity-School ; and prevail'd upon some of the Chief of the Parish to set apart a large Room belonging to the Town for that Purpose ; and to subscribe with him Ten Pounds *per Ann.* for its Maintenance : This the neighb'ring Gentlemen and Clergy have been pleas'd to augment to betwixt Twenty and Thirty Pounds, besides Casual

DEDICATION. N^o

Casual Gifts which already amount to about Twelve, and which 'tis hop'd will increase at the Quarterly Sermons preach'd by the Neighbouring Clergy at the Meeting of the Trustees.

The School was open'd the beginning of last *January*, where are Taught and Cloath'd Ten Boys of the above-said Parish; Six more are Taught and not Cloath'd; and Four from *Diss* are Taught and Cloath'd by a private Benefaction, for Two Years. The Boys have all necessary Books allow'd them out of the Subscriptions; and 'tis probable Money may be spar'd towards Binding some to Apprentiships, who are not recommended to Services.

Besides those who are taught upon the Charity, several other Persons who pay for it, send their Children to the School, for their Improvement in Reading, Writing, and in the Knowledge and Practice of the Christian Religion, as profess'd in the Church of *England*; Invited by the Care which the Trustees and Minister of the Parish take, that the *Master* does his Duty according to the Orders of the School. The setting up of this School, which

which is the First of this Nature hereabouts, has had such a good Influence already, that some well-dispos'd Persons have endeavour'd to set up the like in other Places; being convinc'd that the Progress of such Charities must be a great Blessing to the present Age, and very much increase the Happiness of the next.

Any Neighb'ring Parishes may have the Benefit of sending some of their poor Boys *Gratis*; according to the Proportion of their Subscriptions.

There are also several smaller Boys Taught the Alphabet, to Spell, and say the *Church Catechism* by a *Dame*, who has Ten Shillings for each, at the Charge of the Minister, in order to fit them for the other School.

I hope, my Lord, this is no unpromising Beginning of a good Work; which as it meets with Encouragement thro' the Readiness of the Neighb'ring Gentlemen and Clergy; so it will I am confident always have Your Lordship's Protection.

May it please Almighty God daily to add to the Number of these Schools; and
give

DEDICATION. v

give Your Lordship the Happiness of a
Long Life; and the Satisfaction of seeing
Things so Commendable and Praise-wor-
thy every where flourish and abound.
Which is the sincere Prayer of,

Your Lordship's Dutiful Chaplain,

and most Humble Servant,

Billingsford, May
15. 1711.

J. BRYARS.

NOTICE
To my Worthy Friends,

*Tho. Smith, Esq; Justice of Peace for the
County of Suffolk.*

Robert Burroughs, Gent.

Francis Guybon, M. D.

William Coggeshall, Gent. of *Diss* in *Norfolk.*

Samuel Manning, Gent.

John Moulton, Gent.

To the Reverend

Mr. Tilney, Rector of Brissingham in Norfolk.

Mr. Bosworth, Rector of Shiston,

Mr. Pykarel, Rector of Burgate,

Mr. Fritb, Vicar of Hoxne, in

Mr. Lloyd, Rector of Tbrandeston, *Suffolk.*

Mr. Oldfield, Rector of Palgrave,

Mr. Bridge.

GENTLEMEN,

THE following Discourse is Publish'd
at your Request, in Testimony of
my being

2 R A Y S Your Oblig'd Servant,

J. BRYARS.

P H I L. IV. 17.

*Not because I desire a Gift, but I desire Fruit
that may abound to your Account.*

AT the writing of this Epistle St. Paul was a Prisoner at Rome, under the Emperor Nero, to whose Tribunal the *Jews* Malice had constrain'd him to appeal. He was not only in a strange Land, and forc'd to converse with most bitter Enemies both to his Person and Religion, but to undergo such Hardships as could not but render him the miserable Object of a whole Church's Charity. An Apostle in Want, in Prison, most cruelly hated and persecuted, were Arguments so very moving, that the *Philippians* upon hearing the sad Story could not forbear exerting their Religious Bounty in his behalf; which they dispatch'd by *Epaphroditus* their Bishop, who in their Names was to salute and relieve the Glorious Sufferer. It may seem that nothing could be more welcome than seasonable Alms in so great an Extremity; and welcome no doubt they were; but had they not been sent at all, St. Paul could have said of himself, as he does with that truly Heroick Spirit; *I have learn'd in what state soever I am, therewith to be content: I know how to be abased, and how to abound; how to be full, and how to suffer need.* And indeed Contentment is the most valuable Riches, and a good Conscience such a Support, that a Man can do all things through Christ who strengthens him. While those Persons, who do not enjoy both these, are the most despicably poor, starving in the midst of Plenty.

Dr. Hammond
on Phil.

Ver. 11, 12.

Verse 13:

St. Paul was one that car'd for the Things of this World but just as much as they deserv'd ; for had the *Philippians* sent their Charity meerly out of Ostentation and *Pharisaical* Holiness , he would have preferr'd his Chains before their Money , and rather have continued in Want than be relieved by their Hypocrisy. But when under the Shadow of their Gifts, he discern'd an inward

Principle of sincere Affection breaking out as *an odour of a sweet smell* ; (Charity under the Gospel being the most acceptable sacrifice to God,) then he thought it but just Gratitude to tell them , That *they had done well*

Ver. 14. *in communicating with his Affliction ; And*

Ver 10. *that he rejoic'd greatly in the Lord , that their care of him so exemplarily flourish'd.* Yet

lest the should suspect that by thus commending them, he nly design'd to draw from them larger Supplies ; he lets them know , that he had greater Regard to the Advantage of his Benefactors , than his own private Interest : I commend you , says he, *not because I desire a Gift , but I desire Fruit that may abound to your Account.* That is,

“ O ye *Philippians*, though I might have enjoyed
 “ your Bounty with a very good Conscience , recei-
 “ ving it by a Deed of free Gift, than which nothing
 “ can be a fairer Title to any Possession ; yet I do not
 “ so much please my self in having my Necessities re-
 “ liev'd, as in beholding the true Principle of Char-
 “ ity shining very conspicuously in your liberal Con-
 “ tributions ; which are *Fruits* so pleasing to God,
 “ that they will entitle you to a blessed Reward in
 “ Heaven, and so abound to your everlasting Ac-
 “ count”. In which Words thus briefly explain'd we have these Three Things observable.

First, That our Works of Kindness and Charity ought to be done with a good Intention, which alone
 is

is the Root that can send forth such *Fruits* as are acceptable to God.

Secondly, That they be done according to our Ability, not brought forth grudgingly and with a sparing Hand, but they must be *Fruits* which abound plentifully.

Thirdly, That as an Encouragement to us to act thus, our Works of Charity, however they may benefit others, do bring the greatest Advantage to our selves : *They Abound to our own Account.*

In the first Place. Our Works of Kindness and Charity ought to be done with a good Intention, which alone is the Root that can send forth such *Fruits* as are acceptable to God. For since the Foundation of all Virtue is first laid in the Heart, the Sincerity of which puts the Value on Men's Actions; these are no better than the Actions of Brutes, if it can't be said that the *good things are brought out of the good Treasure of the Heart.* Math. 12.35.
The Brutes are capable of performing the External Offices of relieving and sustaining a Distress'd and Indigent Prophet, but do not manifest any Virtue or Religion in them; being but meer Machines, guided by a Superior Power; and consequently can have no Reward annex'd to their Actions. In this alone Man has the Pre-eminence, that he is capable of doing a good Work with a good Intention, without which, all the good Works in the World are but Hypocrisy, and acceptable neither to God nor Man. For God can't be suppos'd to approve any thing so contrary to his Holy Nature as Hypocrisy is; and Man, when he perceives that an appearingly good Work was done with an ill Intention, flights and abhors it. He that is charitable upon selfish

selfish Designs, deserves no Thanks. The Mercifulness and good Nature of the Giver's Heart, are more regarded than the Worth and Value of his Gifts; for *these* probably he may be call'd generous, but for *those* only he can be call'd Charitable. For when the Re-

ceivers of his Gifts see with what freedom, *simplicity and godly sincerity*, he dispenses them, they conclude that they are dispens'd with a kind Heart, untainted with any Mercenary Interest. That Remark then of St.

1 Cor. 13. 3. *Paul's* is very just, *A man may bestow all his goods to feed the poor and yet have no Charity*: For if he bestows all his Goods to feed his own

popular Humour, to get Applause, and like the Builders of *Babel*, to set up Monuments of his Vain-glory, to perpetuate

his Name, and live in the Memory of future Ages, to be prais'd for his affected Holiness and Munificence, as if he meant not so much to worship God as to draw

a sort of Adoration to himself; his Charity has nothing but the Image of a good Work, being void of that Sincerity which is the very Soul and Essence of it. Whence we cannot but infer, that to God, who is

the Judge of Men's Hearts, the Mercy and Pity lodg'd there, are of more value than Alms distributed in the greatest Abundance, if these Graces are wanting.

That God has no regard to such good Works as do not flow from a good Intention, is plain from the History of *Cain* and *Abel*, who both brought Sacrifices to the Lord, one of the Increase of his Lands, and the

other of his Cattel: And there being as great a Disproportion in the religious Temper of their Minds,

as betwixt a Saint and a Murderer, 'tis observed both by *Moses* and *St. Paul*, that

Gen. 44. *God had a respect for Abel and his offering, but for Cain and his offering he had no respect.*

Heb. 11. 4. *God had a respect for Abel and his offering, but for Cain and his offering he had no respect.*

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This is not said to discourage any, even the worst Men from doing Good Works, which may be serviceable to others, tho' not very much so to themselves, because they fail in the Necessary Qualification of a Good Intention; but to persuade them to do Works of Charity with a Good Intention, that they themselves, as well as others, may be the better for them. Nevertheless, a Good Intention alone is not sufficient, except in Cases of extreme Necessity, where no such Works can be expected. Therefore, besides *That*, 'tis requir'd in the Second Place,

2. That our Works of Charity be done according to our Ability; not grudgingly, and with a Sparing Hand, but they must be like the *Fruits* of Generous Trees, which *abound* plentifully. For Charity being a Duty incumbent upon all, all are oblig'd to practise it, according as God has prosper'd them. When God appointed the Offerings for Furnishing the Tabernacle, some were to bring *Exod. 25. 2.* Gold and Precious Stones, some Purple and fine Linnen, others Badgers Skins and Goats Hair. The Gold, Jewels, Purple and fine Linnen, were Presents for the Rich and Noble; but the Skins and Hair might be accepted from the Poorer in *Israel*. When Men of Figure and Distinction, and large Revenues, bestow no more Alms than their Neighbours whose Circumstances are straiter, the World scorns their Baseness, instead of commending their Charity. A mean Offering becomes *the brother of low degree* well enough; but to *James 1. 9.* whom God has given a bountiful Fortune, such are expected *to be merciful after Tobit. 4. 8.* *their Power*, and make bountiful Offerings.

And yet it can't but be observ'd with Sorrow, that many Persons of Substance, if they are not of *Nabal's*

bal's churlish, inhuman Disposition; if
 1 Sam. 25. they do not take up his brutish Apology,
 11. *Shall we give our bread and water, and flesh
 to men, whom we know not whence they are?*
 do nevertheless only speak great swelling words of
 Charity, as *alas! our Brethren! alas! their Misery!*
 and leave it to God to relieve their poor Condition,
 without offering themselves to do any thing toward
 it. Such Men are no better than *Trees*, that bear on-
 ly Leaves instead of Fruit; or are, in
 V. 12. St. Jude's Expression, *twice dead, and pluck'd
 up by the roots*; such as our Blessed Lord
 blasted with a Curse, as fit only for the Fire; for
 bearing only Leaves to adorn themselves, and no
 Fruit to feed others. Whereas the truly Charitable
 Rich Man, according to the Psalmist's
 Psal. 1. 3. Comparison, is *like a tree planted by the wa-
 ter-side, which plentifully brings forth its fruit
 in due season.*

However, it is not to be suppos'd that Charity is
 confin'd to Men of Abundance; for Charity belongs
 to every Rank and Quality: No one's Circumstances
 being so depress'd, but he is capable of doing
 Good Works, for the Benefit of others. 'Tis a Good
 Work, to be honest and industrious in the meanest
 Calling. 'Tis a Good Work, to pray for the Suc-
 cess, and speak in the Behalf of a Charitable De-
 sign, tho' we can't assist it with our Purfes. 'Tis a
 Good Work, to spin for the Service of the Sanctuary,
 and as acceptable, as to carve the Palms and the Che-
 rubims. If we are in St. Peter's and St.
 Acts 3. 6. John's Case, and can say as they did,
*Silver and gold have we none; a cup of cold
 water, or a morsel of bread, such as we have;*
 Mat. 10. 42. *given to the Needy and Forsaken, because
 they belong to Christ, shall not go without a
 reward.*

reward. Thus, when the *Jews* were casting their Gifts into the Treasury, and there came a Poor Widow and threw in two Mites, which make a Farthing; our Blessed Lord concluded, that *she had cast in more than they all*: For tho' she had but a little, yet *she us'd diligence*, not only to give of, but even *all that little*: Little indeed in Substance; but in God's Acceptation, the two Mites multiplied to a Million.

Mark 12.
41.

Tobit 4. 9.

But then, if God has been graciously pleas'd to give us the Blessings of this Life, he has put us into the same Condition with the *Vineyard* in the Gospel, which the Master expected to flourish answerably to the Care and Cost laid out upon it:

For *where much is given, much will be requir'd*; and to whom God has committed much, of them (as himself, so) his Servants also will ask the more. For all our Works of Charity are not

Luke 12. 48.

so much our Kindnesses as our Duties to the Poor, which we are not at liberty to perform or omit at our own Pleasure; being a Debt we owe to God, which he has commanded us to pay to our needy Brethren for his Sake.

Rom. 13. 8.

And accordingly, St. Chrysostom, who very well understood St. Paul's Language, tells us, That those Words after the Text, *I have all*, do very emphatically show, that the Contribution from Philippi was by way of Debt,

ἀπὸ τοῦ ὅ
πάντα.
Vide Tom.
Sext. p. 139.
Paris 1636.

which St. Paul receiv'd as a Prince does his Taxes, or a Landlord his Rent. And surely, to one who was the Happy Instrument of their Salvation, they *ow'd their very selves*. And considering how Christianity obliges us to love others as our selves, when we minister to the necessities of the Saints, we can only be said to pay them what we owe them.

Philemon,
v. 19.

Rom. 12.
13.

There-

Therefore, as an Encouragement to us to pay these Debts of Charity, we may proceed to the

Third and last thing to be consider'd, *viz.* That our Works of Charity, how much soever they are to the Benefit of others, do bring the greatest Advantage to our selves; *they abound to our own Account.*

In the Text, as in several other Scriptures, there is a Condescension to our weak Capacities, in representing Almighty God as Lord of a Great Family, who keeps a very strict Book of Account, in which is noted down the Behaviour of all his Servants. In the Divine Omniscience, as in a Sacred and Infinite Register, all the Actions of Men are recorded, with the Gifts and Graces intrusted to their Management; what Improvements they have made; and what Deficiencies they have been guilty of; that so they may be either acquitted or punished, as they deserve. Therefore, if we have employ'd those Talents, which God has given us, to their right End; when we come to state the Account of our Actions, before him who is to be our Judge, and has been a Nice Observer of them all; we may be sure, we shall be discharg'd *with joy, and not with grief.*

Solomon sets so high a Value on Charity, as to say, *He that bath pity on the poor, lendeth to the Lord:* As if God himself vouchsaf'd to borrow of us, and become our Debtor: A Debtor that will repay an Hundredfold; having promis'd to reward our Works of Charity with his own Kingdom of Heaven. This *St. Paul* speaks with great Assurance, at the 19th Verse of the Chapter of the Text; where he says, *My God shall supply all your wants, according to the riches of his glory in Christ Jesus:*

Jefus : Such Glory, as eye hath not seen, nor ear heard, nor hath it enter'd into the heart of man to conceive. Without Charity, neither Faith nor Hope, nor any other Virtue will stand us in any stead. The Prophet *Isaiab* instances in Fasting; which tho' of it self a very Good Work, is wholly vain and fruitless, if not accompany'd with Charity. *This is the fast that I have chosen, that thou deal thy bread to the hungry, and bring the poor into thy house; when thou seest the naked that thou cover him, and hide not thy self from thine own flesh : Then shall thy light break forth as the morning, and the glory of the Lord shall be thy rereward.*

1 Cor. 2. 9.

1 Cor. 13.
13.

58. 7.

For if Men abstain from Meat and Drink, and at the same time abstain from Good Works, they do no more than is done in the Reprobate State, where they neither eat nor drink, nor do any Good Works.

We see then, that without Charity we shall be so far from *Abounding*, that we shall fail in our Great Account; and our Lord will be wroth, and deliver us to the Tormentors, to be punish'd as Evil Servants, who neglected his Business, and were profitable neither to him nor any body else; and so must be forc'd, tho' it be in Everlasting Sufferings, to pay all that is due unto him.

Matth. 18.

34.

If this Thought is no Inducement to Charity, 'tis in vain to argue from any other Topicks: For if Men will not be prevail'd upon by the Hopes of an Everlasting Reward, which is promis'd to those who practise it, nor be mov'd with the Fears of Everlasting Misery, which is threatened to those who neglect it; we cannot expect to succeed, by urging such Considerations as are

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taken only from this World. Permit me a few Words suitable to the Occasion of our present Meeting, and I have done.

I suppose, it is not expected at this time that I should enter into an Account of the Rise and Progress of the Charitable Work begun in this Place; any farther than to say, We have all the Reason in the World to hope for its Success; the Trust and Management of it being put into the Hands of Persons of Known Character and Reputation. And I take it for granted, that by your Appearing here, you came on purpose to Encourage it.

I do not question, but all of us look upon such Charities to be the most useful of any to Mankind. For if to be *eyes to the blind, and feet to the lame*; to instruct Youth in the Principles of Religion, form their Tempers to Virtue, correct the Ill Bent of their Natural Dispositions, or (what is worse) the Errors of their first Education; If to teach them Civility and Good Manners, keep them from the Looseness of a Degenerate Age, render them Happy in every Relation, either when they are put into other Families, or come to be entrusted with one of their own; If to raise up God Good Servants, the *QUEEN* Good Subjects, and our selves Good Neighbours, and to be Instrumental in promoting the Temporal, Spiritual, and Eternal *Welfare of many*; If these are Undertakings, as they certainly are, the most noble and worthy of a *Christian, being things very lovely and of good report*; if there be any love of *Virtue*, if there be any just

Job 29.
15:

Phil. 4. 8.

just regard to *Praise*, we can't but think on and pursue *these things*. Should we represent to our Minds how many poor Children uneducated, are forced into the World with nothing but their Native Innocence to defend them against the bad Example of their Parents, and others they converse with; destitute of those mighty Helps which Religion affords; how they sink under a Load of Infamy and Want, and are led to *steal*, and *blaspheme the Name of their God*; living, in a manner, *without God in the world*, and, in one respect, *worse than the beasts that perish*; surely we could not but be touch'd very sensibly, to see such a Distress'd, Ignorant, Wandring Multitude; and lament with our Blessed Lord, that *they are as sheep having no shepherd*. The severest Calamities of Life are tolerable, where a Religiously dispos'd Mind gives a Man the Courage to bear up under them: Poverty, Disgrace, Afflictions, even Death it self, are not such formidable Things, to one who has been taught to look unto *Jesus, the author and finisher of our faith*; who for the joy that was set before him, *endur'd the cross, despising the shame, and is now set down at the right hand of God*.

Prov. 30. 9.

Eph. 2. 12.

Psal. 49.
12.

Mat. 9. 36.

Heb. 12. 2.

In short, we deprive Children of all the Comforts and Blessings both of this Life and a better, if we deprive them of those Christian Principles upon which alone they can be founded; and directly thwart that kind Invitation the Merciful *Jesus* made to them, who not only said, *Suffer little Children to come unto me, and forbid them not*; but left us his own example, that we should follow his steps. For

Matth. 19. 14.

1 Pet. 2. 21.

*Vide Office
for Publick
Baptism.*

Mark 10. 14.

Matth. 18. 14.

when they brought young Children to Christ, that he should only touch them, he took them up in his Arms and laid his Hands upon them, and blessed them, declaring, that *of such is the Kingdom of God*; it being his Father's good will that *not one of those little ones should perish*. And though we are so careful as not only to suffer our little Ones to come to Christ, but to bring them to him in Baptism, and consecrate them to his Service; yet if we let the Devil pluck them out of his Hands, and neglect to rescue them from that dreadful Captivity, we are accessory to their Ruin, and most sacrilegiously rob God, not only of his own Creatures, but of those very Gifts which we had voluntarily given him. And when God is thus defrauded, who can forbear taking up the Words of the *Book of Wisdom*,
 3. 12. *Surely that offspring is cursed which is wicked: But blessed are the barren, and the Womb that never bare, and the Paps which never gave suck. For horrible is the end of an unrighteous Generation, though they live long they are nothing regarded, and even their last end shall be without honour.*

Besides, we do not only a great Mischief to others, by not regarding their Education, but we very much prejudice our selves. For
 James 5. 6. *if the Prayers of righteous Men avail much, the Prayers of Innocent Children cannot be fruitless: The Prayers which they daily pour out before the Throne of Grace must enter into the Ears of him who has profess'd himself a Patron of the Helpless and Needy, and will be answer'd in a Multitude of Mercies shew'd down on the Heads of their Benefactors. How*

do we set forth God's Glory in the World, when we are the Occasion of so many Thanksgivings to him, who has rais'd us up to be Instruments of doing good to his Creatures? How happy are we when we can be thus employ'd in Provoking one another to this blessed work and labour of love, in being like God himself; showing mercy and loving-kindness, and delighting to be gracious to the sons of men?

2 Cor. 9. 13.

Heb. 10. 24.

Exod. 34. 6.

Jer 31. 3.

Psal. 11. 4.

Micah 6. 18.

Nothing pleads so forcibly as the Innocence of Children; even their Silence is affecting, and must move those that have any Pity and any Power to shew it, to let the Light of their publick Spirit so shine before Men, that they may see the blessed Effects of it, and glorify our Father which is in heaven. And God has promis'd at the Great Day of Account to look upon every Kindness bestow'd on these little Ones as bestow'd upon himself; when he shall say, Forasmuch as ye did this to the least of these my Brethren, ye did it unto me.

Phil. 4. 10.

Math. 13. 16.

Matth. 25. 40.

I must take leave to add in the Close, that our Works of Charity, besides the Service which they do to our selves, will exceedingly abound to the Advantage of our excellent Church. The Charity and Piety that is thus taught and encouraged and practis'd by her, will make her yet more a Praise in the Earth, and stop the Mouths of Gainsayers: And as many of us as walk in this excellent way shall come to have a well-grounded Hope, that when the earthly house of this Tabernacle shall be dissolv'd, we shall have

2 Cor. 5. 1.

a build-

Dan 12. 3.

Ecce

Rev. 19. 6, 7.

a building of God, eternal in the Heavens: Where having been instrumental in turning many to Righteousness here, we shall be join'd to the blessed Society of Saints and Angels in singing Praises to our God and to the Lamb, and shine as Stars for ever and ever.

Which God of his Infinite Mercy grant for the sake of Jesus Christ our Lord. Amen.

F I N I S.

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